

THE VVONDER OF THIS AGE:

O R,

The Picture of a Man living, who is One hundred Fifty two yeeres old, and upward.
This 12th day of November. 1635.

He true and exact Effigies, or
Portraiture of *Thomas Parr*,
borne in the yeere 1483, in
the last yeere of the Raigne
of *Edward the Fourth*, *Ed-
mund Shaw*, Goldsmith, be-
ing then Lord Maior of *London*, and *Willi-
am White*, and *John Mashew*, Sherifffes:
This *Parr* was borne in *Shropshire*, In the
Parish of *Alberbury*, neare, or upon the bor-
ders of *Wales*, and is still living, in the
Right Honourable, The Earle of *Arun-
dell*, Lord High-Marshall of *England*, &c.
His house in the *Strand*; who by a just com-
putation of Time, from his birth, to this
present yeere of our Lord God, 1635.
His age amounts to 152 yeeres and upward:
There needes no further Description of his
Person, then this Picture. And to shew
that long life is not Hereditary, hee had
only two sonnes by his first Wife, the
one dyed within a Moneth, the other with-
in few yeeres. For his former strength and
abilitie of body, hee, by his owne confes-
sion, did penance in the Parish-Church of
Alberbury, for getting a maide with Child
after hee was an Hundred and Foure yeeres
olde: At sixscore yeeres and upward, hee
married a second Wife, who is still living:
His only dyet in the Country (as himselfe
confesseth) was *Milke, Butter, Cheese*, and
the like *White-meates*: His common drink,
Whey, and some-times *Ale*, the old liquor of
England: Hee tasted *Flesh* seldome, *Wine*
never: Hee hath beene blind these 18.
yeeres, and his age knowne, and confirmed
by the many Leafes hee hath out-lived, and
the sundry Land-lords, hee hath scene bury-
ed: The bruit of his Age comming to the
cares of the Lord *High-Marshall*, Hee sent
for



The Olde, Old, very Olde Man or *Thomas Par*, the
Sonne of *John Parr* of *Winnington* in the Parish of *Alberbury*:
In the County of *Shropshire* who was Borne in 1483 in
The Raigne of King *Edward the 4th* and is now living in
The *Strand*, being aged 152 years and odd Monethes 1635
Died November the 15th And is now buried in *Westminster* 1635

for him up in a Litter, and after, presented
him to Their two Excellent Maiesties at the
Kings Pallace at *Greenewich*, since which
time hee remaineth still at his Lordships
Place called *Arundel-House*, by any man who
shall doubt the truth hereof, to bee there
seen, and spoken withall, &c. *Plutarch*
tells us of some Creatures, the termination
of whose life is included within the short
compasse of one day. Being borne in the
morning, are at their full strength at noone,
and at the Evening, grow old, and die:
And *Plinie* speaks of others, who live to
many hundred yeeres; as amongst Beasts
the *Hart*, &c. And of birds, the *Black-bird*,
and the *Raven*, &c. So wee see it manifest-
ed, some die in the *Cradle*, others stoope
to the *Crutch*. The *Romans* named their
Honourable *Senate*, from *senium*, which im-
plies Old Age; and as the *Law* honoured
the *Crowne* and the *Diadem*, so venerable
were Gray Haires in all Maiestacy and Of-
fice: And amongst all other blessings, prom-
ised by Almighty God to his chosen Peo-
ple, this is not numbered amongst the least,
That thy dayes may bee long in the land. Age
faith one ought to bee prepared by a strict
Diet, or else will ensue but fickle life; for
it rather seeketh foode for sustenance, then
followeth Feasts for surfeits; of which this
man may be to others a presidant, who
desire to live long, and die without disease,
who might answere, as one did to a Learned
and great Doctor, who wondring at him
because he had attained to so faire an Age,
and was never knowne to be sicke or crasie,
replied; I know no other courses but that
I kept a moderate Diet, and never in my
life-time used the Counsell of a Physi-
tion.

IT is a maxime amongst the obseruers of the ancient passages of Time, that Old men are commonly covetous, because their getting dayes are past: To which they add, that they are more greedy of *Coyne*, then carefull to have a good Conscience: The former may be remarkable in this present obiect; so thought hee want not any thing, but is liberally provided for all the dayes of his life, yet hee is still twisting of small Lines, and Cords, (which it seemes was a piece of his antient Trade) and this hee doth with an apprehension that it gerteth him money: What the Age of man was before the Deluge, is knowne to all who have read *Genesis*, yet *Merbusalem*, hee that lived the longest of any man upon the face of the Earth, never arrived to the number of a Thousand yeeres: What was after the Flood, wee read in *Genesis 6. The dayes of man shall be an Hundred and Twenty yeeres*; According to that of *Moses*, *Deut. 51. I am this day an Hundred and Twenty yeeres old, and am no more able to goe in and out before the People*: which place, *Saint Augustine*, *L. b. de Civitate dei*, thus interpreteth: *Moses* said not this because hee was uncapable of longer life, but in regard of his multiplicite of yeeres, hee held himselte un-able to gouerne so great a multitude: For it is manifest, that after the Flood many exceeded that limit, for wee read that *Abraham* lived 165 yeeres, *Israell* 137, *Isaac* 180, and divers others: Wee read also that the *Eagle* by moulting her feathers, recovereth her youth, and the *Serpent* by casting her skinne is restored to her former strength: But wee find not the like in man, therefore let none presume, though he last long, that hee shall live ever: But to leave all foraigne Historyes, which discourse of Longevity, some miraculous, and others almost incredible: Whosoever shall but looke upon *Policromicon*, an approved Chronologer, shal find that there lived a *French-man* in the time of *Charles the Great*, called *Johannes de Temporibus*, who had overcome Three hundred yeeres, and died both in abilitie of strength and memory: Likewise in *Sir Walter Rawley's History of the World*, of the old Countesse of *Desmond* in *Ireland*, who lived within these few yeeres, who attained almost to the Age of this man heere presented: Therefore wee find, that though these wonderments, which seeme strange in Nature, yet are they not against Nature, and though they appeare miraculous unto man, yet we see, there is nothing impossible unto God.

FINIS.
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